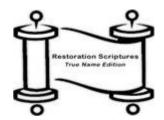# The Mystery of Miltha

Used by permission of Andrew Gabriel Roth From Ruach Qadim
<u>Sermon Notes 12-19-05</u>
Taught by Rabbi Moshe Yoseph Koniuchowsky
Delivered Live at B'nai Yahshua Synagogue North Miami Beach Florida.

For the real McCohen, Join the growing family of Video and/or Audio Club

members! For the full message to share with family and friends around

the globe go to:

All Scriptures taken from the Restoration Scriptures True Name Edition Study Bible

Yochanan 1:1-The besorah of Yochanan confronts us with a spiritual depth unmatched elsewhere but with a key paradox. That depth is frequently peppered with statements that seem almost cruelly short given the task that they are trying to accomplish. Yochanan 3:16 for example has become, like the *Shema* declaration in Deuteronomy 6:4, the essential crystallization and basic recitation of what faith in Moshiach really means. **However, in Yochanan's case the entire Gospel in Aramaic is a mixture of spirituality, poetry and even humor that are permanently welded together. There is not a single Aramaic letter in his Gospel that is not imbued with divine resonance and power**

BRESHIT AYTOHI HWA MILTHA NOT DEVAR!
In the Beginning was the *Miltha*.

Now I suppose many of you reading this expected me to substitute "Word" for *miltha* in the English portion, even as many laymen and scholars alike have done so with *logos* in the Greek tradition. However, while *miltha* does mean "word", its full depth cannot be

adequately translated. **As such,** *miltha* **is the first of what will be many Aramaic theological terms that can only be discussed through explanation and metaphor, as opposed to being given a strict dictionary definition**. For now though, "Word" will do fine as a launching point while we sift through the poetic and grammatical challenges of the Sholiach/Apsotle Yochanan's first statement**. Put simply, every word in Hebrew, or Aramaic must be either masculine, or feminine, and this particular phrase reflects something very unusual that will become clear momentarily.**

AYT HWT TAMIN ANTATHA DAYAT HWT LEH ROKHA D'KORHHANA
There *was a woman* who was there who had a spirit of infirmity.
Luke 13:11
This is proper Aramaic grammar, with the female noun of *woman* (*antatha*) being joined with a female verb for *was* (*hwt*). **So when it comes to nouns being linked to verbs, the gender for both parts of the sentence must match**. Of course, this same principle works for the masculine gender as well:

HWA YOCHANAN B'MADBARA MAIMAD W'MKRAZ
Was Yochanan in the wilderness baptizing and preaching.
Mark 1:4 Again, the nouns and verbs match up, with the male noun (*Yochanan*) linked to the male verb form of *was* (*hwa*).

However, if we look again at the verse we are studying, an amazing pattern emerges as **AYTOHI HWA MILTHA**, **or two masculine verbs linked to a feminine noun**! So, if the Aramaic version of Yochanan 1:1 was somehow a translation from Greek, how is it the redactor could not wait four words to miss the most basic rule of Aramaic grammar? Or, to put it another way, poetry and bending grammatical rules do not translate into the receiving language. **Furthermore, even if it was conceivable that the "translator" of the Peshitta would make such a glaring error, surely that would be something that would happen well into the text and not in the first sentence!**

So, if this disregard of the rules is not due to translation irregularities, why then would the author of the original Aramaic text engage in such a departure from the ordinary? In order to answer that question, we need to dwell deeper into the mysteries of gender in Aramaic and Hebrew. First let us look at what the Tanakh says:

"And Elohim created man in His image, in the image of Elohim He created him; male and female He created them." Genesis 1:27

The point of this passage is that there are male and female images of Elohim, but this is not the same thing as saying the Almighty is both male and female because, as the text clearly says, Elohim is a He. Nevertheless, aspects of Elohim are given one gender or another, both grammatically and spiritually: "But a shoot shall grow out of the stump of Jesse; a twig shall sprout from his stock. The spirit of the YHWH shall alight on him; a spirit of wisdom and insight, a spirit of counsel and valor, a sprit of devotion and reverence for the YHWH. He shall sense the truth by his reverence for the YHWH."

Isaiah 11:1-3 So, in the case of the word for "spirit" as used in the Isaiah verse, or *ruach* this word is *always female*. However, if it combines with either another masculine noun (like Elohim) or a male adjective, the entire phrase is considered male. As a result, the phrase *spirit of wisdom and insight* is female whereas a *spirit of counsel and valor* is clearly male. At the same time, the concept of Elohim as depicted in Deuteronomy 6:4 as being *echad* has a sense of oneness commingled with a *unity of aspects* that manifest in time and space but derive from a single Divine Nature (*Let us go down and make man after our image and after our likeness*), necessitates that His "likenesses" be in both genders.

Therefore, Yochanan is breaking the rules of Aramaic grammar on purpose to make an extremely important poetic and spiritual point. Since there is no neuter like Greek (it, one) in either Hebrew, or Aramaic, there was no "official" way that Yochanan could express the totality of the gender of spirits from YHWH that rest on the Moshiach (Isaiah 11:1-3). Furthermore, the same is true of the fact that *all aspects of Elohim* were supposed to dwell *bodily* within him, as this verse from the apostle Paul shows: All manifestations of both the left and right column of mother and father were dwelling in Yahshua.

15 Who is the image of the invisible אלהא‑Eloah, the Bachor of all creation:
16 For by Him were all things created, that are in the shamayim, and that are on earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:
17 And He is before all things, and by Him all things consist.
18 And He is the Head of the body, the congregation of Yisrael: the Beginning, the Bachor from the dead; that in all things He might be the first.
19 For it pleased Abba that in Him should all fullness dwell;

Qolesayah 1:15-19 RSTNE Study Bible 2nd Edition

Subsequently, if Yochanan follows proper Aramaic grammar to depict either an all-male, or all-female construct, he will then leave out half of the powers and attributes that are supposed to dwell in Moshiach! As a result, Yochanan's ultimate solution to this dilemma had to involve an "illegal" device that, while awkward, nonetheless represents the only way to communicate this full unity by mating a female noun with two male verbs.

Another key reason why Yochanan chose *miltha* has to do with its unique root, which is amply demonstrated when Y'shua says:
35 That it might be fulfilled what was spoken by the navi, saying, I will open My mouth in parables; I will utter things that have been kept secret from the days of old
Mattityahu 13:35 RSTNE Study Bible 2nd Edition

The near direct quotation of Psalm 78:2 in the above verse closely mirrors what is in the Masoretic Text, which uses the word *mashal*, for "parable". However, a very good Aramaic equivalent of *mashal* is *mithleh,* and this is the word Y'shua uses in the Peshitta version of Matthew. So, as should be apparent by now, *miltha* and *mithleh*

are nearly identical words derived from the same root, and where Matthew says secrets from before the creation of the world will be revealed by the Moshiach, Yochanan is making the exact same point here. Furthermore, this verse is not the only time Yochanan records Y'shua making this connection, as our next example shows:

24 *Abba, I will that they also, whom You have given Me, be with Me where I am; that they may see My tifereth, which You have given Me: for You loved Me before the foundation of the olam hazeh*. **Yochanan 17:24.** **RSTNE Study Bible 2nd Edition**

Close-A last consideration in the mind of Yochanan must have been the depth of meaning in the word itself. Put simply, *miltha* is a term that has no direct equivalent in any other language, including Hebrew. Like the Tanakh usage of *davar* in Psalm 33:6 and the frequent targumic allusion to *memra* to avoid the anthropomorphizing of Deity, *miltha* has great power as a particle of divine speech. However, *miltha* has meanings not even hinted at in these other terms, and certainly not in the Greek *logos*. Over the centuries, *miltha* has been rendered as "force", "manifestation", "emanation", "substance" as well as "word", and even all these put together still don't come close to approaching its totality, which is why its there in the first verse of this esoteric book!

Surely though it was also this very diversity that Yochanan wanted, since only a nearly infinite-meaning word can attempt to do justice to that which is infinite in the first place.